

The American Friend

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Greatness of Washington



HUMAN greatness finds varied expressions in different ages. But always, when we strike into the quick of true greatness, certain qualities are as invariable as the law of gravity itself. Washington, who belongs to the small band of great men of the first order, is a striking illustration of this principle. With all their initiative and force of character, such men are ringed about with the golden fire of Providence. They may come from following the sheep, like David, from the wilderness, like Lincoln, from the chisel, like Angelo, from the counting room, like Bagehot, from the university, like Wilson, or from the farm, like Washington; it makes little difference whence they come and when they come—they come, they speak their word, they do their deed, they go. Having gone, they leave the world somewhat different. Yet, in perspective, it is our privilege to understand that racial and national leaders are distinguished by a large and wise providentialness. This is one of the many reasons why, as we approach the 200th birthday of Washington, we may profitably reconsider the secret of the greatness that went into the making of our chief Founding Father.

Now Washington does not belong to what we ordinarily term the galaxy of genius. He was not intellectually dazzling, like Hamilton, nor brilliantly learned, like Jefferson, nor overwhelmingly eloquent, like Patrick Henry. Yet Washington had, in combination, a set of intellectual and moral qualities which lift him, head and shoulders, above any of these men. The distinctive characteristic of Washington, it seems to me, is a certain wise old wisdom that dwells at the heart of things, that patiently waits for the rare human who can be entrusted with her secret, her mystery, and power. When he comes along, Mother Wisdom adopts him as her very own. He may be terribly misunderstood, outrageously mistreated, but, nevertheless, he leads a kind of charmed life. In spite of all adverse circumstances, he takes his place, whether as a shepherd of sheep or a shepherd of men, among those who wear "a great name, like unto the name of the great men that are in the earth."—FREDERICK F. SHANNON.

ON THE HORIZON OF THE CHRISTIAN CHURCH

AN OLYMPIAD OF RELIGION BEING PLANNED

Five hundred of the Protestant churches in the city of Los Angeles, California, are co-operating in a great forward movement for Christ and the Church this year, through the Los Angeles City Church Federation. It is intended to have thousands added to the churches between now and Easter. The program opens with a "church roll call" during February, through which it is expected to secure a list of some 35,000 names of those who should unite and become actively identified with the church. Gipsy Smith, the English evangelist, is in Los Angeles and is leading the Methodist hosts. He says, "Let us fall in love with Jesus over again."

CHRISTIAN MESSAGE AND RACE FOR DISARMAMENT

In adopting a report on "The Christian Message and the Race for Disarmament," by an almost evenly divided vote and after a heated debate, the Ohio Pastors' Convention at Cleveland last month went on record with the following statements, among others: "We are convinced that war is unchristian, futile and suicidal, and we renounce completely the whole war system. We will never again sanction or participate in any war. We will not use our pulpits or classrooms as recruiting stations. We set ourselves to educate and lead youth in the principles and practices of goodwill, justice, understanding, brotherhood and peace. We will not give our financial or moral support to any war. We will seek security and justice by pacific means." They stated that any further revision of German reparations or cancellation of war debts should be "contingent upon guarantees of commensurate reduction in expenditures for armaments by the nations benefited," and deplored "making military service against conscience a test of citizenship and military training a requirement in education." In a separate resolution the pastors solemnly disclaimed the obligation to bear arms in spite of conscientious objection, declared by the Supreme Court in the Macintosh case to be binding upon citizens. The convention also urged immediate membership in the world court and ultimate membership in the League of Nations.

SHARED THINKING AND SHARED DECISIONS

An address under the title "First Things in Education," given before the Pennsylvania Education Congress at Harrisburg by Professor William H. Kilpatrick of Teachers College, Columbia University and published in *School and Society* for December 26, contains the following: "Our society is . . . at war with itself. On the one hand all the really vital processes make inherently for a growing social interdependence. On the other hand the actual management of business educates, ruthlessly and all but inevitably against the moral habits and attitudes necessary to take care of our more corporate society. We may talk, idly, of a hoped for moral and religious education from schools and churches, but our economic system is a more powerful educator, and it increasingly educates for suicidal selfishness. If we do not like to think of these things we may shut our eyes to them—and many do—but the corruption at the vitals of society goes on nonetheless. . . . And to make matters still worse, our ways of living and thinking have changed so much that our former political and moral and religious conceptions no longer hold as once they did. We are trying to run twentieth century industrial America on ideas built in pioneer days and some even in the middle ages. Meanwhile science, comparative religion, and similar studies, acting in company with an increasing industrialized society, make it practically certain that we shall never go back to those older

outlooks. The only way to the future lies forward. We must review and revise many of our fundamental conceptions. . . . Economic programs must be made in the light of total consequences to life of all concerned. Shared thinking must become the rule, shared decisions made as far as possible by all affected by the decision. This is essential democracy and must be extended to all aspects of life."

DEMANDS FREEDOM FOR THE UNIVERSITY

Dr. Frank P. Graham in his inaugural address as President of the University of North Carolina gave considerable attention to the meaning of freedom for the university. From the address as published in *School and Society* are the following sentences taken: "For the faculty, freedom means the right . . . to teach and speak freely, not as propagandists, but as scholars and seekers for the truth with a clear sense of responsibility for the truth and the deep sense of the teacher's part in the development of the whole youthful personality; to organize their own independent association for discussion and statement of views, and as a basic part of the university's life help shape university policy by votes, representation, advice and, may we hope, a larger share in the life of the people of the state. . . . Finally, freedom of the university means freedom of the scholar to find and report the truth honestly without interference by the university, the state or any interests whatever. If a scholar be enlisted by the state for research on a mooted issue, though such scholarly and independent report may be imputed to the university as an institution by powerful lobbies opposed to the report, the university will stand by the right of the state to enlist the scholar and the freedom of the scholar to make the report, whatever be the consequences. The real destruction of the university would come from the university administration's interference or any other interference with the report. Without such freedom of research we would have no university and no democracy."

LIVING CONDITIONS ALMOST UNBELIEVABLE

The feeding of opium to babies in India to keep them quiet while mothers are working in factories and mills is gradually being eliminated but it is still a fairly prevalent custom among certain castes, according to Miss Pauline Heermance of Yonkers, New York, who has recently returned to this country after more than four years as general secretary of Y. W. C. A. work in Bombay. Those working with the Y. W. C. A. through its Naigaum Social Service center in the factory district where children are cared for while parents work still see many cases of the old and harmful custom. Parents usually recognize the harm that comes from such use of opium and are happy to dispense with that kind of nursery aid when they find the Naigaum center will care for their children while they are occupied with earning a living. Children too young for school are amused and given simple lessons when old enough and those of school age are supervised before and after school hours and taught health lessons and given instruction in simple sewing, boys as well as girls. "One of the most constructive pieces of work in the Naigaum center of the Y. W. C. A. is the teaching of health principles. The children learn such simple habits as sweeping floors and burning refuse. Living conditions among the poor are almost unbelievable. They crowd several families into one small room which is kept far from clean. Our children carry these health lessons home and soon mothers have adopted them and put them to use in their crowded houses."

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WALTER C. WOODWARD, EDITOR

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EDITORIAL

First In the Hearts of Their Countrymen

IT IS not often that we turn aside to pay tribute to our popular national heroes—not often enough, perhaps. On the one hand, we react unfavorably to much of the popular and superficial adulation associated with patriotic anniversaries. On the other, we deprecate the vogue of smart biographers who belittle the character of our really great men. The latter are neither demi-gods nor rascals, but men of flesh and blood, struggling with human limitations and overcoming them in large measure. There is much of profit in discriminating and discerning consideration of those who have wrought largely in building our nation.

We have two pre-eminent national heroes, in the character and contribution of each of whom the country is extremely fortunate. The bi-centennial anniversary of the birth of one of them offers fitting occasion for appreciative recognition. The two birthday anniversaries come within a few days of each other, yet how strikingly different the birth, environment, and social status of the two men! In one we have embodied the American tradition—that of the poor boy who became President. It is doubtless well that in the other we have the rich boy who became famous—and President—and are therefore reminded that character and service are not matters of birth or circumstance.

Washington and Lincoln—two great champions of American liberty: one secured it, the other preserved it. And with what different outlook did they strive! Apparently, one had everything to lose and nothing to gain; the other, everything to gain and nothing to lose. By risking all, the former actually lost nothing, in worldly goods at least, and gained imperishable fame as the founder of a new nation dedicated to freedom. With equal devotion and fortitude, the latter saved the Union, enshrined himself forever in the hearts of his countrymen, and laid down his life, saving it by losing it. In the careers of Washington and Lincoln we have the great paradox of American history.

Not until we visited Mt. Vernon several years ago did we fully appreciate the lofty and sacrificial devotion to principle which Washington manifested. He belonged to the colonial aristocracy—he was really an English country gentleman transplanted in Amer-

ica—and his associations with the mother country were cordial and appreciative. As we stood in front of the colonial mansion and looked out over the Potomac, we better realized what it meant for this first citizen to endanger his large possessions and go out to lead what might easily prove to be a forlorn cause.

While it was as a very capable though hardly brilliant military leader that Washington was instrumental in winning American independence, this service does not represent his finest and most distinctive contribution to his country. That contribution was made through his splendid and dominant personality which in a large measure moulded the life and institutions of the new nation in its early and formative period. There were several men in public life who were more brilliant, but there was in Washington a sound sagacity, a breadth of view, a poise, an integrity of purpose, a well proved devotion, that made the distracted country turn to him for wise leadership. Added to these qualities, or rather, permeating them, was a deep religious faith, in the conquering spirit of which he was able to meet trying emergencies with constructive courage.

In these our two pre-eminent national figures, there are as striking similarities in character as there are contrasts in birth and status. Each symbolizes the qualities which we need to emulate in both private and public life, if our institutions are successfully to be maintained. They were manly men whom we do well to honor.

The "Big Parade" for Peace At Geneva

UNOFFICIAL humanity had its day at Geneva shortly after the General Disarmament Conference opened. Bearing petitions signed by more than eight million "plain folks" of the world, representatives of many, many peace organizations appeared before the delegates of the nations to impress the fact upon them that the common people insistently demand disarmament. It was the "Big Parade" for peace and as such deeply impressed all beholders. Something of the spirit and enthusiasm of the occasion even got into the Associated Press dispatch which reported the spectacular event. "Whatever method for impressing the governmental delegates was chosen,"

read the dispatch, "and in whatever terms the wishes, hopes or demands were couched, the fundamental thought underlying all of today's oratory was this: That the sorely distressed world looks hopefully and expectantly to Geneva to avoid a new race for armaments and to prevent a world cataclysm which the failure of the conference might entail." The following paragraphs give a vivid picture of the memorable scene as it appeared to the Associated Press representative:

"The extraordinary session was impressive, and not only because of the tremendous earnestness and obvious sincerity of the delegations that were heard.

"It was impressive in the substantial character of the organizations behind the delegations which spoke for several hundreds of millions of persons.

"It was impressive also in the dramatic simplicity

with which the women of some fifty nations, all wearing arm bands inscribed 'pax' and sashes bearing the names of their countries, deposited on the president's table volume after volume and package after package of individual signatures to petitions for peace and disarmament.

"It was impressive, finally, in the effective contrast of the personalities addressing the vast assembly in behalf of their respective movements."

In the meantime the spokesmen of the delegations have been presenting the attitudes and plans of their respective governments relative to disarmament. They have been variously illuminating and significant. But whatever their significance and however little or much of success may be achieved at the Conference, this dramatic appeal for peace voiced by the humanity of the world will not soon be forgotten.

What Washington Won

BY DANIEL A. POLING

A good name is rather to be chosen than great riches and loving favor rather than silver and gold.—Proverbs 22:1.

A GOOD name with loving favor is Washington's today and forever. His name is of the quality that comes from nothing less than character. No sudden rise in political or social fortune was responsible for it, nor was it based upon mere reputation. Character, substantial and enduring, gave and gives the name of Washington its pre-eminence.

Perhaps the character of the Father of his country received its supreme test in the reaction of the peace which followed the victory at Yorktown, and the acknowledgment of Independence. Certainly the wisdom of the first president of the United States, the forbearance of his statesmanship, the genuineness of his patriotism in the more laborious if less spectacular processes of an uncertain and a troubled peace, were as great as those martial qualities which made the Virginia planter the victorious commander-in-chief of the Continental armies.

Not only did he survive the after-revolutionary period of reconstruction with fame unimpaired, but, returning to private life, he added to the luster of his name, as he passed, in quiet dignity along the path of uncrowned American citizenship to this throne of immortality.

Three men among us have borne the supreme responsibilities of government in crises somewhat similar: Washington, Lincoln and Wilson. Lincoln went to his coronation at the close of the first of the three stages. The world will always believe that the reconstruction period, so-called, which followed the Civil War, was shot to its demoralization by the bullet that sent Lincoln to his death in Ford's theater. Always we must envision our first national martyr as he would have been in the stern times of a troubled peace, and in those quiet days of home life beyond, toward which he ever looked with wistful eyes.

The great man who has so recently gone from us, is too close to his ordeals and his contemporaries to be made the subject of historical comparisons. Unlike Washington, who survived unimpaired, and Lincoln who died, he fell with a mortal wound that withdrew him from active leadership, while it left him mentally fully alive. With time the only competent judge for Woodrow Wilson's spirit and deeds; we salute him now as the first American who both challenged and captained the morality of the world.

Of the three Americans who served their day and genera-

tion, in times somewhat similar, in crises vast, momentous beyond all others, in the nation's history, George Washington alone of the three, humanly speaking, finished his work, completed his career, rounded his life. An intervening providence called Lincoln after Appomattox, and halted Wilson after Versailles. Only the inscrutable eye of God can measure the trail hence-forward they would have followed. But the path of Washington lies under the eyes of the world, a highway undisturbed by fatal violence, and completed through vicissitudes of every sort, to the end of its human destiny. Serene and unhastened; the escutcheon of his shield unsoiled by the darkest experiences of the vast ordeals through which his honor fought, his eternal place already fixed in the hearts of his countrymen, and in the life of the world, he took his last couch as quietly as the humblest citizen who has ever found in death the Christian's great adventure.

As to Washington, who will say that great riches were responsible for his great name? Of him it may be said that silver and gold did not deprive him of loving favor; that they even became a means of blessing in his hand, as indeed they have added to the comfort and happiness of a vast number in all generations. But the character of Washington which issued in his life, in his colossal ministry of patriotism, gave him what he holds today—first place in the hearts of his countrymen. And this character made his temporal possessions a moral asset and not a moral liability. His portion of the "great riches" which are cold and lifeless until used, and which may be so used as to become a curse, he turned to the account of justice and liberty.

A good name with loving favor is richer than riches, because it is personal and human. The brightness of silver and gold is only a surface glow, a reflected light. Money cannot say, "I trust you." "I love you for your own sake." And there are some men and women in the world who are never quite sure they have heard those generous words spoken in sincerity, for always they have lived in the suspicion created by their stocks and bonds. If it were necessary to choose, who would not say, "Better be poor and have friends, than be rich and friendless." Character—character which is personality, character which is you—character alone brings direct and satisfactory blessings. Yes, the writer of Proverbs is right; he is eternally right: "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold."

How are they won? How did Washington win them? First of all, they are won; never are they a gift. Nor are they ever, finally, an inheritance. I may receive at birth and carry to the age of accountability my father's good name, and the loving favor of my mother, and what unspeakable boons to those who possess them they are! But as my parents won theirs by generous thinking and right living, so must I win mine. The contribution of my character, of my life, to the good fame of my house, may be either honor or dishonor, bane or blessing, but it will be mine.

George Washington had in all the temporalities of life and in his own body, a running start for a good career. He was well born; clean blood coursed his veins; he was perfectly envired; the generations of his family behind had given him a social status second to that of no man in the new world. But these things, priceless though they are, did not win for him his good name and great. Aaron Burr and Benedict Arnold had all of these advantages, too. Royal birth, great riches, physical prowess and social distinction, have been the inheritance of many a man who has become in his own right a moral and social outcast. No, George Washington, with full credit to the great wealth of his inheritance, won the name with which our lips salute him, and the loving favor with which he commands our hearts.

He won it by unselfishness; by desiring nothing of gain for himself, and by pouring his own spirit through his inspired leadership into the morale of his armies and into the affairs of the infant republic. In one of his great utterances he declares, "Let us impart all the blessings we possess or ask for ourselves to the whole family of mankind." What modern disciple of brotherhood, what present-day statesman of the new and more Christlike international order, could say with greater eloquence more than this? Lafayette, in speaking of his beloved friend when the news reached him of Washington's death, testified, "In my idea he is the greatest man, for I look upon him as the most virtuous."

George Washington won his good name with loving favor by completely surrendering to a cause worthy of such

a surrender; a cause so worthy that in addressing it no man had given aught until he had given all—his plantation and his savings; his security of person; his hope for social advancement; his ambitions of every sort, were laid in full knowledge of the risk and of their value, upon Freedom's young and trembling altar, and it was because he so emptied himself of self that fame has found so large a room in which to store her treasures of remembrance.

And, intimately associated with this sublime quality of unselfishness, is the fact that Washington seems to have faced no circumstance, to have been challenged by no ordeal, no attack of foe, no treachery of friend, in which he was less than master of himself. "More than all, and above all, Washington was master of himself," has written Charles Francis Adams. "If there be one quality more than another in his character which may exercise a useful control over the men of the present hour, it is the total disregard of self when in the most elevated positions for influence and example."

But above every other quality named or that might be named, above all the qualities that have won for the Commander-in-chief of the Continental armies and the Father of his country, the world's loving favor, and first place in the hearts of his countrymen, I write his faith in God. The power of George Washington's life was the authority of his soul. His strength and poise and wisdom came not from his massive form, nor from his courageous heart, nor out of his majestic head. They came from God. If you would view the field where Washington won; if you would come upon the secret of his greatness, if you would hold the key of his immortal destiny, do not go to Cambridge, where under the elm he took his high command, nor to Long Island, nor to Trenton, nor to Yorktown, nor to Mt. Vernon, but go again to the ancient treasury building, which stands in Wall Street, with old Trinity looking down upon it through a mist of years, and see the figure of a man, a man of the ages kneeling in the snows of Valley Forge, holding council with the Captain of his salvation. George Washington's final appeal was not to the courts of kings, but to the throne of Heaven.

The Inspirations of a Great Life

BY ALBERT W. BEAVEN

President, Colgate-Rochester Divinity School

IT IS a mark of strength when a nation is able not only to memorialize the great lives lived in its past, but to make those great lives become truly, for the present, inspirations to new achievement. This is what America has done with many of her heroes, and it is particularly what is now proposed in connection with the celebration of the two hundredth anniversary of the birth of George Washington. I want to emphasize here certain beneficial results which I believe may come from it, results which we greatly need to have brought about.

First of all I refer to the need for injecting into our contemporary life a larger appreciation of the values of the past. Today we tend to be supercilious in our attitude toward yesterday. We make fun of it. We use words such as "Puritan" and "Victorian" as terms of reproach, with little emphasis upon the great contributions that came through those periods. This tendency may be partly a by-product and partly a cause of the bitter cynicism in our present literary life. Contemporary literature has been marked by extreme iconoclasm. "Idol smashing" has been a favorite form of literary sport. We are now happily passing out of this period of what may be called "buzzard literature," but we should not forget, when we try to

evaluate the critical biographies of a man like Washington, that many of those recently put out are strongly tainted with the flavor of literary muck-raking which has been popular in the past decade.

This is not to deny that there have been elements of truth that have come to the surface in this time of "realism" in writing. No one would doubt, I think, that we probably had tended to overidealize our great men and that a fair historical approach to their lives would result in painting in more of the drab colors and not simply displaying the gold and crimson of hero worship. But when we admit this we are in no sense admitting that anything has been proved which in any way lessens the value and propriety of such a celebration as we are now having, to honor and perpetuate the memory of this great American personality, George Washington.

The important thing for us, however, is to realize that such a mood of criticism can spread until it actually robs our generation of one of its most valuable assets, namely, the inspiration it can and should receive from the great figures of its past. We cannot permanently hurt Washington, but we can hurt ourselves. A generation that alienates itself from its past is a generation that has been weakened at a fundamental

place. Progress comes by keeping the values of yesterday as well as adding the achievements of the future. We do not argue here for a slavish adherence to the things that were said and done by Washington, as though he had a finality of wisdom. If we were to do this we might duplicate the unfortunate history of science in relation to Aristotle, where the worship of the man practically prevented the development of the very thing for which he stood; but we do believe profoundly that the preserving of a sense of gratitude for service rendered, the keeping alive of the memory of heroic actions, and the study of the statesmanlike foresight of the great men of the past, are means by which national greatness is assured.

It was a blessing of Providence to us as a nation that we had so splendid a person, with so fine a character, to guide us in the formative period of our national life. Exceedingly valuable was it also that his experience had developed him along so many lines. An engineer of ability, an agriculturalist of note, a soldier of prominence and a statesman of world-wide fame, he helped to mold our infant republic in a fashion which places every citizen of this republic under permanent obligation. We should see to it that as we move on toward the further development of our national life we take with us consistently the memories of his accomplishments as an inspiration for the greater tomorrow.

It is important, also, that a man who occupies this outstanding position in the history of our national life should be a man whose life is a high-grade exhibition of moral religious values. It is entirely possible for a nation to have as its heroes men who, while they may be effective along the lines of statesmanship or military ability, may nevertheless give such an exhibition of immorality and irreligion as to cast the sinister shadow of their own attitude across the national life. America is fortunate in that its outstanding men, such as Washington and Lincoln, have been men whose attitude toward great moral questions has been invariably wholesome, and whose attitude toward religion has been constructive.

It is not necessary to claim perfection for our heroes, nor to state that a man like Washington did not act in ways that were customary in that time, but about which we now have a more acute social conscience. He was undoubtedly human and affected by the standards of his time. But after we have admitted these limitations, there yet is exhibited in Washington a character which for rugged honesty, truthfulness, and high idealism is not frequently surpassed among men of his time or of any other time.

It would be an exceedingly wholesome thing if many men who today ridicule Washington could appreciate as did he the necessity for moral idealism. He realized, as we need to do, that moral character is a fundamental requisite in a democratic society. Confidence in government, in a democracy or a republic, varies in direct proportion to our confidence in the character of the leaders who are in positions of responsibility.

Morality is to society what cement is to concrete. It is that integrating power which binds the various individual particles together. It makes the stable foundation upon which can be erected the institutions of society. Take out the confidence which is created by moral leadership, and democracy goes to pieces as truly as does a building reared upon concrete out of which cement has been left.

There are those today who look upon morality or immorality as a purely individual matter. Actually, immorality is a public nuisance. Badness always assesses its bills against goodness. It can never be a matter of indifference to good people, because it never lets good people alone. It is not content to carry on its own evil doings and then care for the results; it goes off and lets honesty carry the burden of its dishonesty, and purity suffer as the result of its impurity.

Washington saw that which many a self-admittedly wise person is too short-sighted to see today, namely, that if you want to produce character, you can produce a better quality

and a larger quantity of it as a by-product of religious conviction than you can in any other way. "Let us indulge the supposition with caution," said he, "that morality can be maintained without religion." The fact is that men act in moral ways not primarily because of reasons from without, but because of reasons from within. If a man is honest only because it is the best policy, he will be dishonest when it is not. By religion, you put back of one's moral action the most majestic ideas the mind of man is capable of conceiving, the ideas of God, eternity, and immortality. By religion, you give a man the most perfect example of the moral life in Jesus Christ. By religion, you enable a man to add to his own best powers the resources of the spiritual universe in living as he should live. When a man deals with his God, when he believes that a certain code of action is right because the blessing of God will attend it, because he owes it to his God to act in that fashion, when he deals with that God eternally on the basis of his actions here, then you have a reason for creating permanent moral attitudes which cannot exist when a man is simply taking his cue from his own personal desires or from the morals of his time.

Our particular day finds many of its would-be literateurs indulging in the composition of epitaphs for the grave of religion. But unless we mistake the signs of the times, we can see indications which already show the disgust with which youth and others are turning from the cold and heartless irreligion of modern materialism and atheism, and turning back to explore again that vast area of experience of spiritual inspiration which has come to the race through the Christian religion. We are at the dawn of a time when Washington's emphasis upon the central importance of religion is to have a new and larger significance.

Finally, Washington has a message for our day because he was the great exemplar in contributing the element of moral and spiritual idealism to citizenship. It is this very element which we lack now, and for the lack of it have all kinds of diseases plaguing us in our civic and national life. Just as a patient who is anaemic may have this malady show up in various external symptoms, so the toleration of crime and racketeering, the indifference to malfeasance in civic office, the prostitution of the courts of justice, the gay and debonair air with which citizens of high position unite in breaking our laws—all these and more show that in our citizenship ideals we are suffering from a species of moral and spiritual anaemia. We need an inoculation of moral vigor in the veins of our citizenry.

Washington evidenced his power to do this for the men of his day, when he stressed by life and word that citizenship meant responsibility as privilege. This is the essence of the Christian ideal as to the attitude of the individual toward the group. When I ask only, "What do I get in privileges?" I take a pagan point of view, but when I ask, "What can I contribute to it?" I am essentially Christian. Washington enjoyed the privileges, but he continually paid the price, and assumed the responsibilities of his citizenship. Whatever the cost, he went straight ahead. It is that attitude which makes a nation great. Such attitude will make efficient any form of government.

Today we need a new summons to take up the responsibility of our citizenship, a call that will shame the mere privilege hunters. It is a wholesome thing that we can lift again, in the midst of our national life, the kind of standards for which Washington stood, and proclaim that high moral conviction and genuine appreciation of the deep religious foundations of life are essential to good government.

More than all, and above all, Washington was master of himself. If there be one quality more than another in his character which may exercise a useful control over the men of the present hour, it is the total disregard of self when in the most elevated positions for influence and example.—CHARLES FRANCIS ADAMS.

GOD'S SECRET PLACE

BY RICHARD L. WILES

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." (Psalm 91-1.)

There is a secret place where one may dwell with intimate, undisturbed, unrestrained communion with God. (The Hebrew word for "dwelleth" means intimate, undisturbed, unrestrained communion.) But why is this called a secret place? Surely God is not trying to hide himself or some rich experience or blessing from us. It is a secret place in much the same way that the Holy of Holies of the tabernacle was a secret place. The profane could not enter there. Only the high priest who had been cleansed and anointed for his office could enter its sacred precincts to abide for a time in the presence of God and commune with the most High. People knew of the Holy of Holies; they knew something of its beautiful and sacred furnishings: it was a secret place to all, except to the one who was privileged to enter there.

The types and symbols and shadows of the Old Testament have passed away but the substance of these is with us in spiritual experiences today. There yet remains a secret place with God. It is secret because the profane have never entered there. They have heard it spoken of but it is hidden from them. Neither can those who have entered in reveal it to them. The deep things of God can be revealed only to the consecrated soul of man by the Spirit of God. Too many are content to dwell in the outer court of Christian experience and have not pressed on into God's secret place of holy communion.

There is no inner sanctuary, a Holy of Holies, in Christian experience into which one may enter, where all of life, all of substance and all of time become sacred unto God; where the soul of man communes with God to the complete satisfaction of both God and man. This secret place is just beyond the valley of Abnegation, where the fierce battle of Decision is fought, in which, by the grace of God, self is crucified and we become victors over the world, the flesh and the devil. We cease to be influenced and governed by the sordid things to which so many yield themselves; but our lives, our very souls, are gripped by a higher power, even by the Spirit of God.

This secret place is a place of communion and fellowship. The presence of God becomes very real to us, and we commune with him. He speaks to our souls revealing wonderful things to us and we speak to him as friend to friend, knowing that he hears and understands.

The Psalmist teaches us that this is a place of shelter and safety. "He shall cover thee with his feathers, and under

his wings shalt thou trust." As the little chicks nestle under the body and feathers of the mother hen, so may we as children of God nestle close to the heart of God in time of trouble, knowing that he cares for his own.

To me it is a place of warmth. I have traveled in the storms of winter and have been chilled by the cold, and then, at the end of the day have known the joy and satisfaction of sitting by the fireside and feeling its warmth going through my body. I have gone out into the cold world of material things and mingled with men of sordid minds and have come home at the close of the day chilled at heart and with a spiritual death in my soul. Then, I have entered into the secret place with God and have felt the coldness of heart melt away and my soul has been warmed by his presence. My heart is made to burn within me as he communes with me.

It is a place of contentment and rest from care, for we have learned to cast our cares upon him. "He satisfieth the longing soul and filleth the hungry soul with goodness."

Yes, there is a secret place with God—a spiritual experience into which one may enter and dwell—of intimate communion with the most High: a relationship in which we find rest from every care and have the "peace that passeth all understanding;" a relationship in which every longing of the soul is fully satisfied.

Richland, Iowa.

KNOCKING

What we need most of all in this time of stress and strain is to get into personal touch with God. How can we do this? Jesus said, "Ask, and ye shall receive. Seek, and ye shall find. Knock and it shall be opened to you." Yes, I have asked and I have received many good things from God. Yes, I have sought, indeed I am seeking still. I am one of the "Seekers" who continually seek fresh insight into the things of God. But have I knocked? Do I really desire a face to face interview with him? Do I believe that if I knock he will himself open the door to me?

We seek help from an earthly friend, we go trembling, fearing almost to take the decisive step; we linger outside the closed door, knowing that if once we knock the door will be opened and the decisive moment will have come. We shall be face to face with our friend and must lay before him all the sad story of our need.

O seeking soul, hesitate no longer, but come boldly to the door and knock. The time has come for thee to hold a heart to heart interview with thy Savior. Knock and it shall be opened unto thee.

A. B. T.

Baltimore, Maryland.

THOUGHTS ON FUEL

BY DEELLA L. NEWLIN

"For lack of wood, the fire goeth out."
Prov. 26:20.

There are probably many this winter to whom the question of fuel has been very real and because of lack of money to provide the fire has burned low upon the hearth or been forced to go out and the scene is a cheerless one, even pitiable.

The wise man made application of this thought, comparing it to gossip, tale-bearing and the part of the whisperer and trouble-maker. How easily they add "fuel to the flame, separate bosom friends and arouse suspicion and distrust where these were before unknown. Or, where there is a little misunderstanding already existing, how the whisperer supplies wood to the fire and keeps it burning, while apart from him it would soon die out. Without words contention can not survive very long.

If to our own hearts we furnish only the fuel of criticism, harsh words, contention, unkind thoughts, the fire of love will soon die out and our own lives become dull and dreary, with a dark outlook upon others. But if to our souls there is supplied the fruit of the Spirit then every recess of the heart is warmed and there follows the outreach of brotherly love to bring blessing to humanity.

Throughout rural districts of this western state, the corn is shelled and cobs provide the fuel for most rural homes. These must be replenished often or "the fire goeth out" and the heat is very temporary—good while it lasts, but on the whole an "up and down" result. How keenly this represents the experience of many making profession as Christians, the fire on whose altars seems to be fed upon the lighter veins and more superficial pleasures! When there is something new, and the tide is flowing toward the church, there is a flash of fervor and a temporary warmth. But when the black diamonds are supplied to the furnace the heat is steady, lasting and abides. How true in the spiritual life! When there is once a real vision of the Christ and the abundant life he came to bring, how steadily burns the fire on the altar of consecration!

This coal may cost more, but the results are much more satisfactory. So, too, the more sacrifice we make for Christ's kingdom, the more returns that come to the soul. People sometimes enter the kingdom and feel that is all that is necessary, but unless the light that is kindled is fanned into a flame and the fuel supplied to keep it burning, it soon dies out. No Bible study, no prayer, no communion, neglect of religious habits that strengthen the Christian character and the fire goeth out on the altar of the heart.

Grant, Nebraska.

CALIFORNIA SCHOOL OF METHODS

The seventh Annual School of Methods, held under the auspices of the Board of Religious Education and the Pastors' Association of California Yearly Meeting, was held at Whittier, January 27-31, 1932, with a good attendance. The school was held under the efficient leadership of Ernest L. Gregory, as Dean.

As has been the case at all sessions thus far, the first period each morning was a Bible study, conducted by Frank W. Dell, General Superintendent. His subject this year was the First Epistle of John. He showed that the only means of understanding the puzzling questions of religion, of sin, and of God, are by taking the facts as given by revelation. John told of those things that came into his own experience.

George Taylor, editor of *The Pacific Friend*, suggested that church news should consist of those things that will be helpful to other meetings. Dr. Roy L. Van Deman, concerning the "Disarmament Conference," urged a hopeful feeling about it, also noting good that has come from other conferences, and told what this conference may do.

Eva C. Wheeler, President of the California W. C. T. U., told of her recent visit to Washington, where she attended the Regional Conference of the W. C. T. U., the conference of thirty-three groups supporting Prohibition and the National Board of Strategy. She called attention to the pressure now being put upon President Hoover to consent to a wet running mate, or to a wet platform.

In a special meeting of the pastors, Ray L. Carter spoke concerning the Prayer Life of the Pastor, confession of too little prayer being echoed by others present. Prayer will remove insurmountable difficulties.

At the evening session on Wednesday, a packed room listened for two hours to Dr. E. P. Ryland (M. E. Church) as he told of a recent visit to Russia. He stated that the things for which we most blame Russia are the things that they fell heir to from the days of the Czars. (It is interesting to know that Dr. Ryland was practically forced out of the M. E. Church during the war, because of his peace principles, and has recently been reinstated with all honors, and deep apologies by the Conference.)

A forum on religious education was conducted by Professor Walter J. Homan of the Religious Education Department of Whittier College, who stated that religious education is an attempt to present Jesus Christ to the rising generation so that every act of every day of every person will be performed in harmony with his holy will.

Willard O. Trueblood, pastor of the

Will We Do Our Part?

THE missionary problem of the principal denominations today is scarcely less than tragic. Such qualified observers as Dr. John R. Mott and Dr. Robert E. Speer agree that Christ's spirit and influence were never more apparent, in Asia especially, than now. We are at the beginning of an era, many believe, such as Christians have been praying for and preparing for through many decades. The foreign-mission program is hardly more than a century old in its more modern manifestations, and the great programs of American and British and other churches are of the present century only. And now the Western plans are being supplemented and even superseded in a glorious way by such programs as the Kingdom-of-God movement that Dr. Kagawa of Japan leads and by the united church movement of China and the enlarged educational goals of native Indians.

The day of opportunity finds American church people pessimistic and insecure because of financial depression. The money resources for a great spiritual advance, with the genuine need for enlarged personnel and larger educational facilities, seem to have failed just as the need is greatest. Mission boards are obliged to face the problem of pledges that can not be paid because pledgers are unemployed or fear future unemployment. Some who have a continued income are increasing their gifts to help in meeting the shrinkage, and many others can and should join this number. We dare not desert the men and women who have "made themselves strangers" to their own home land for the sake of carrying Christ to distant places. These valiant workers can not be recalled—to join our armies of the unemployed. At a minimum cost they can be kept at work where the need and opportunity are now at white heat.

The difficult situation calls for your support, and along several lines of action. If you can do so, as an individual or as one of a group, increase your mission gifts. Pay pledges as promptly as you can, thus avoiding a further interest burden upon the mission funds. Pray for missionaries and churches in these days of heavy burdens but golden opportunities. Make known to your denominational mission boards that you heartily approve the determination to keep Christ's banner aloft in the mission fields of the world. In the war and in ruthless competition and in crass materialism money has been doing no end of harm in the recent years. Putting more dollars—hard-earned dollars—into the spreading of the gospel of peace and love and redemption will be in some sense a preparation for that better world which every Christian hopes will follow the present period of depression, unemployment, and social unrest. Do *your* part.—An editorial from *The Christian Endeavor World* by Carlton M. Sherwood.

Whittier Meeting, reported concerning the recent meetings held here by Bishop Moore (M. E. S.) emphasizing the careful and prayerful preparation for weeks in advance, good advertising and right, and that he was a God-directed man.

Dr. W. C. Pearce, Consulting General Secretary of the State Council of Religious Education, addressed an evening session on "The Supremacy of Jesus in Christian Education," urging the necessity of building our entire religious programs around the personality and teachings of Jesus Christ.

Furnas Trueblood of Alhambra, for

some years in Turkey and now one of our younger pastors, gave a splendid address on "Missionary Imperatives," stating that his personal contacts with missionaries and the mission field had changed them in his mind from vague generalities to a living reality. His "Imperatives" were The World's Need, The Inward Urge, and the Great Commission.

Three addresses by Edwin McGrew, Pasadena; W. O. Trueblood, Whittier, and E. W. Bysshe, Long Beach, dealt with three kinds of evangelism: mass, visitation and personal, all of which need to be used to accomplish the ends sought.

Financial Statement

Consolidated Report of United Benevolences April 1, 1931, to January 31, 1932

YEARLY MEETINGS	1930-1931	1931-1932
Baltimore	\$ 4,461.31	\$ 3,942.69
California	419.00	256.50
Canada	357.50	50.00
Indiana	19,582.21	15,212.61
Iowa	10,593.83	6,345.28
Kansas	2,914.27	844.33
Nebraska	941.80	966.91
New England	8,870.54	9,029.60
New York	4,054.20	2,855.09
North Carolina	6,719.29	4,156.12
Western	8,574.62	7,345.22
Wilmington	2,298.22	1,602.73
Oregon	728.66	790.30
Other Sources	3,512.31	3,636.54
Special Appeal	275.00	
Christmas Offering	462.68	
Western, 1930-1931		138.45
Total Receipts	\$74,765.44	\$57,172.37

BOARDS AND AGENCIES

American Friends Board of Missions	\$ 50,844.57
Peace Association of Friends in America	586.44
Board of Young Friends Activities	1,624.08
Board on Prohibition and Public Morals	169.31
Board of Education	96.72
Board on Religious Education	950.29
Fund for Aged Ministers and Missionaries	1,949.25
Emergency Fund	951.71

Total Disbursements\$ 57,172.37

United Budget for year ending March 31, 1932.....\$105,016.00
Receipts to date 57,172.37

Balance to be raised by March 31, 1932.....\$ 47,843.63

10 Months' Budget\$ 87,513.33
10 Months' Receipts 57,172.37

10 Months' Shortage\$ 30,340.96

The old style of "family visiting" among our people was mentioned and it was felt that this was a type of evangelism which might well be used in these days. Edwin McGrew, in summarizing the discussion, remarked that these ways are all good, but none of them will work unless they are worked. Back of all is the throbbing heart of God, and the cross of Calvary still stands. In discussing the "Pastor in His Study," Edwin McGrew noted it as a place for prayer and a retreat for study.

On Friday evening the men gathered at the Friends Church at Ramona Park

for a Men's Extension Movement Banquet, following which was an address by Dr. J. Whitcomb Brougner, Jr., the pastor of the First Baptist Church in Glendale, who, taking the story of Solomon's Choice as his subject, with an abundance of "sane humor" urged his hearers to seek the best things of life. Reports were given of the increasing success of the new church in Fresno.

On Saturday evening the Young People gathered at the East Whittier Church for a supper and were addressed by Dr. Albion King, his theme being "The Fountain of Youth."

At the Sunday morning service Dr. Guy Talbott, Secretary of the National Council for Prevention of War, spoke concerning "The Present World Situation," noting the present centers of unrest and the great uncertainty as to the future, and urged all possible influence in favor of peace action, especially as related to the Disarmament Conference.

GENEVA PARLEY DISCUSSED

"The success of the Geneva Conference is dependent on the mobilization of public opinion. The whole future of civilization is at stake," said Dr. E. Guy Talbott, Regional Secretary of the International Council for Prevention of War, at a mass meeting of about five hundred in First Friends Church, Long Beach, California. Sponsoring the gathering were the World Friendship Forum, the Long Beach Peace Commission, the Ministerial Union and the Federated W. C. T. U. The following cablegram was sent to the Disarmament Commission at Geneva, framed by a committee composed of Professor Albert Small, Dr. Henry Kendall Booth and Dr. Frances L. Rogers; also copy sent by night letter to President Hoover:

"Honorable Members of the American Disarmament Commission,
Geneva, Switzerland:

World Friendship Forum, Ministerial Union, Federated W. C. T. U., and Peace Commission of Long Beach, California, send greetings. A great hour has come. We urge definite action for limitation and reduction of armaments. Millions are counting on you."

Dr. Ernest W. Bysshe, pastor of the First Friends, also president of the local Ministerial Union, and of the Local Peace Commission, who arranged the program, introducing Dr. George Taubman of the Christian Church, said: "It is fitting that lovers of peace should consider this great cause whether we believe in peace by the pacifist methods or by the growth of peace sentiment in a world organized for peace." Dr. Taubman said: "We are here to ask that representatives of the nations act in harmony with the heart of our people, protesting against increase of armament." Dr. Frederick Romans read a message by Sir Donald MacLean, president of the Board of Education of Great Britain: "Your hopes for living joyous lives in the future may depend upon this conference; people of many races help make the good things that we all should be free to enjoy. The future of the world depends upon how you think and behave in the future."

The meeting was preceded by a dinner meeting in the Social Hall, sponsored by the Ladies' Aid of the church, with 250 seated at the tables. At the speakers' table were: Dr. Henry Kendall Booth, who was the after-dinner speaker; Franklin W. Robinson, toastmaster; Professor Albert Small, Councilman Frank Church, and Mayor Asa E. Fickling.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of *The American Friend*.

THIS APPLIES TO ALL OF US

Editor, *THE AMERICAN FRIEND*:

I wish a much larger number of our people might become readers of *THE AMERICAN FRIEND*. Even thought some, including myself, have found ourselves in disagreement with an occasional article appearing there, still I feel personally it contains so much of helpful, informative material from week to week that no Friends of the Five Years Meeting family—certainly no pastor—can afford to be without its help and inspiration.

Some features of the paper are of special interest and value: the well written editorials, giving a practical Christian interpretation of important matters in present-day life and activities—in the church and out; the many contributed articles of spiritual and inspirational helpfulness; the Outlook and Outreach page contributed regularly by the Service Committee; the Correspondence and Comment feature, presenting live, spicy letters with their varied and sundry convictions; the Quakerdom at Large and News of our Meetings department, all regular features from week to week. Then there is the monthly section discussing interestingly many international and world topics related to world peace, the Young Friends number once a quarter, and last but not necessarily least in interest, the occasional "Read It or Leave It" page, in which the Editor breaks loose to "talk shop and be personal."

I'd like to venture a suggestion or two as to why some good things in the paper have met with lack of appreciation, if not open criticism.

I have often felt that some of the best editorials as well as some contributed articles have been a bit over the heads of many of the readers. There is within the Five Years Meeting such variation in taste, education, ideals, and in the conceptions of the proper scope or range of thought admissible to a paper of this character, the difficulty here suggested seems practically unavoidable. My reason for offering the suggestion is twofold: the hope that those who write may reach as far as possible in every direction in the effort to get the message across; the other, that those of us who feel inclined to criticize an occasional article may re-read carefully, thoughtfully, to make sure we understand and appreciate it fully. And then if we will remember that our personal contributions might be equally misunderstood or unappreciated

by other readers, it may help us to be a bit more generous or patient.

Another reason I suggest for occasional misunderstanding or criticism is our differing conceptions of what constitutes or is included in spirituality, on the one hand, and on the other, what variety of terms or language vehicles may be used properly as conveyors of truth or spiritual exhortation and interpretation. In this connection, it might help some of us to remember that in our Gospel records we find Jesus never used some terms and expressions that many consider essential today. On the other hand, we find him employing considerable variety in the use of words and imagery in the evident effort to make plain and impress his messages of truth.

In fairness I would offer one other suggestion. I feel keenly that the largest possible service of *THE AMERICAN FRIEND* depends upon the willingness and ability of all its writers to make plain their personal belief in and loyalty to the Saviorhood and Lordship of Jesus Christ and in the personal leadership of the Holy Spirit, not by constant reiteration, to be sure, but certainly by implied intent at least.

WALTER H. WILSON.

Central City, Nebraska.

THINKS WORLD IS ON DETOUR

Editor, *THE AMERICAN FRIEND*:

When writing to *THE AMERICAN FRIEND* or *Messenger of Peace* a few years ago, I suggested that it might be interesting reading if in 1930 or 1931 the Editors would give us an editorial on our progress toward peace, leaving out any personal reflections on the motives of those who do not agree with them and tell us if time has proved that the world has been traveling toward peace on the King's highway or on one of the detours. The editorial in the January 14 issue of *THE AMERICAN FRIEND* is strong evidence that the world has not only been traveling on a dangerous detour but that it has almost reached the end of the trail and finds that it does not connect with the main highway. The editorial seems to be in favor of relieving Germany of the war guilt and cancelling or reducing the war debts.

When the Hague Tribunal was being organized an effort was made to get the nations to agree to arbitrate their disputes. All the leading nations were willing to sign the agreement except Germany. At that time the door was open

for world peace and Germany closed it. Why not lay the most of the blame for the world war at Germany's door? It is true, the other nations continued to build up their armies and navies and prepare for war and it might be some of them fired the first gun in the world war, but why shouldn't they? Germany had virtually served notice that they intended to settle their disputes that way.

The great question for us is not, who was to blame for the last war, but who will be to blame if there is another war? It may seem like a terrific financial burden for the rising generation in Germany to have a large part of the war debt to pay, but why transfer it to the rising generation in the United States?

The one question prerequisite to disarmament is not reparations or war debts but arbitration. There can be no worthwhile disarmament without arbitration and there should be no cancelling or reducing of reparations or war debts unless the debtor nations will agree to arbitrate all their disputes and show their faith in that agreement by disarming.

Gibson, Iowa.

FRANK SANTEE.

AWAY WITH TOY FIREARMS

Editor, *THE AMERICAN FRIEND*:

There should be a law against the manufacture and sale of toy firearms in any form. They may easily have an influence upon the child which is harmful, for he may learn cruelty to his fellows and think little or nothing of it later on. Toy pistols, guns, swords and the like, while they are not dangerous in themselves, teach children to fight and even in play this is bad for them. They even play war and pretend to kill each other, which we know cannot count for good in their training.

Birds and animals often suffer at the hands of boys who use toy firearms. If we are ever to have peace and settle our difficulties we should begin with the children and eliminate toys which resemble the real weapons of warfare. There are plenty of interesting toys which have no tendency towards war and they should be made as attractive as possible for the children, so let us try to influence the manufacturers of such things as children's toys to do nothing which might later on be the undoing of the man. I believe that the grown-ups should think about this and seek to stop the manufacture and sale of suggestive weapons of war. Law-makers should take steps to stop manufacture of these things. Train up the child in the way he should go—from the first.

MARY LARKIN COOK.

Anderson, Indiana.

NOTICE

When visiting Washington, D. C., room may be secured, at reasonable rate, from Florence K. Brown, 1327 Irving Street, N. W. Phone Adams 7971.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

FROM A "TRAVELING FRIENDS CENTER"

Between Frankfurt and Ulm,
December 17, 1931.

Dear Friends:

I have just been having five happy days in Frankfurt. At the Baselerhof, where I lived for six months, were the two old porters and the head waiter and some of the nice maids who were most welcoming. Also the city officials and all the "Quakers." I chanced up and down the streets and bought at the old shops we always went to, looked at the old pictures and bridges and monuments, and went to a Christmas concert at the church on the old Roman market.

Now I am on my way to spend the night with Anna Essinger at her school, and will go on tomorrow to Nurnberg for Sunday with the Quaker group there. On Monday I go to Dresden for Christmas, and then to Berlin. There was a plan for me to speak in Munchen on Monday, but they have given it up. I am glad, for my German is not yet in order for the job of interpreting Quakerism in a Catholic center. I had a very nice supper party in Frankfort for four of our old stenographers, and the fifth I saw in Hamburg. The other one, who now swims the channel, Gilbraltar, and the Dardanelles, is living in London, and I hope to see her when I go back.

I am hoping to get all my visits made on the continent so as to get back to London about January 20th, and go to Ireland for a few days. That should get me back to England in time to visit Friends in Darlington, York, Kendal and Birmingham before Committee Week in London, and their Conference on Unemployment, which will be over for me to catch the *Majestic* on February 10th.

Nurnberg, December 21st.

I am in the midst of the charming past here. I had forgotten it is so fine. Every roof and corner is a joy. Yesterday I spoke in meeting to the Sunday school, to the British wives in the afternoon, and to the whole group in the evening, and I am tired today. I am going to Dresden this morning, and will have some happy times there without trying to speak in public. The fields are beautifully green here, and every one is busy plowing. This is the time of Advent, so candles and angels have already appeared.

I expect to meet some of the nice boys who have been at Braewold. In Hamburg I had a very nice visit with Hans

Albrecht and his charming family, and with the Miss Fosters and Miss Boufort, who have been at Braewold, and other friends from long ago. Miss Boufort invited twenty-five ladies to come to tea, and I got on very well with them all.

Berlin, December 30th, 1931.

Now I am here in Berlin trying to study out the problems of a central office and the whole situation in German Quakerism. Hans Albrecht is coming from Hamburg on Saturday to talk things over, and I am leaving on Sunday after meeting for Breslau, and going on Monday to Krakow to visit Miss Michalich for a day on my way to Vienna. This afternoon I am having an At Home for all my various friends at the Quaker Center. This is partly to have a nice place to meet them, and partly to introduce them all to German Quakerism. The Center is admirably placed from every point of view for business and pleasure, near Friedrichstrasse Railway Station.

CAROLINA M. WOOD.

We may add a note from the Vienna Center, written January 13th: "We have had a most refreshing visit from Carolina Wood, who very much interests herself in our work, and gave us five lectures during the five days of her stay."

SOME HAPPENINGS IN TEN WEEKS

Very few guests visited the Vienna Hostel during the ten weeks from November 1st to January 15th. Even the teachers from the Near East, who often spend their holidays in Vienna, were missing. One of those who did come was Carolina Wood, "who cheered us all up." Carolina also gave a talk to the Friends International Service Union (Austrian Friends and their friends) on "Nicaragua and the Relationship of the United States to Latin America," "with a fresh originality which, whilst it informed the audience fully, kept them laughing for most of the time." She also spoke to the Vienna Friends Group about the conditions in Germany and their implications, and gave other addresses to the two Student Clubs, the Adult School, and the American Women's University Club, which last meets regularly in our Center.

The Joint Club—the younger of the two young people's clubs meeting at the Center—had two very special Christmas gatherings. The first was a "poor children's party," for which the girl members of the club organized not only the making of presents, but the selection of children and all the details of running

the party itself, in which last the boys heartily assisted. The second was the Club Christmas party.

One member of the Center buys and gives out monthly packages of food to a number of old people—about 150, now—whom we helped during the relief period, and whose funds are utterly inadequate for the demands upon them. The money for this does not come from the Center, but from special gifts, chiefly from English Friends. This year, the fall of the English pound has seriously affected the work.

NEW YEAR'S MESSAGE OF PEACE

This was sent by French Peace and ex-Service Men's Associations to their "German Brothers." During Christmas week three members of the French Society of Friends, Rene Valton and Fred and Ella Barlow, conceived the idea of such a message, prepared it, and took it to the Executive Committees of the various organizations for signing. This was no easy task. There was practically no objection to the letter, but it was difficult to find all members of the committees, and the signatures could not be given without the approval of all committee members. Nevertheless, twelve organizations, representing over 300,000 people, including the Friends, signed the following message of friendship, which was sent and printed in many papers of France and Germany:

"These days, which should be a period of joy and reconciliation for the whole world, are being passed by many in suffering and uncertainty.

"German brothers, you who struggle and suffer, some of you driven even to the point of seeking desperate solutions, we want to assure you of our great sympathy and friendship, whatever political or religious opinions you may hold. We, who understand your difficulties all the better because the future is for us also full of uncertainty—we beg you to take hope once more, and to believe with us that from the present chaos, a better order will emerge.

"We beg you to believe that an ever growing number of French men and women eagerly desire cooperation in peace and friendship with the German people. They acknowledge that it is unjust to hold Germany solely responsible for the World War, and they believe that in seeking justice before all things, revision of the Treaty of Versailles must not be refused.

"You can count on us, as we count on you, in this critical period to fight against the misunderstanding in the minds of those who have not yet realized that the prosperity of the peoples can be born only of international friendship and collaboration. Peace, German brothers, is our desire, and with your aid we shall achieve it."

OUR YEARLY MEETINGS IN RETROSPECT

IOWA

A number of practical and delightful features mark the progress of Iowa Yearly Meeting.

At the beginning of the fiscal year members of each of the Yearly Meeting committees meet in a joint devotional session, after which they disperse into their respective divisions in order to prepare their outline of work for the year. These committeemen reassemble to report to the mass group on such plans as have been previously made. The reports are forwarded to the subordinate Meetings.

Penn College and the Yearly Meeting are closely allied. Moses Mendenhall, the Yearly Meeting Superintendent, maintains an office in the Administration Building.

Edgar H. Stranahan, Presiding Clerk of the Yearly Meeting, is head of the College Religious Education Department. He is also the Chairman of the Five Year's Meeting Board on Religious Education, and most efficiently promotes this important phase of the church work.

Other members of this Board who ably assist the Chairman are: Baltimore, Nathan Pickett; Canada, Roy Cody; California, Etta Fisher; Indiana, Wm. J. Sayers, Arthur M. Charles; Kansas, John D. Mills, Herbert Huffman; Nebraska, Ralph Boring; New England, Lyra T. Wolkins; New York, Ruth E. Craig, Levinus K. Painter; North Carolina, Alice Paige White; Western, E. T. Albertson, Charles L. Coffin; Wilmington, Ethel H. Wall.

The Pastors' Short Course meets at Penn College. This brings to the College annually the pastors and workers from every part of the Yearly Meeting, where worship, work and play combine in helpful association.

The Yearly Meeting Committee on Religious Education has succeeded in publishing a series of Graded Lesson Materials for first year Junior Friends, and teachers of Juniors. This is a very commendable piece of work, and should win rapid favor and support from Junior workers of all the Yearly Meetings who wish to emphasize the Quaker viewpoint in connection with the Biblical lessons.

Cooperation of the Young Friends Board with the Board of Religious Education is greatly appreciated, and at Iowa Yearly Meeting last Fall, David W. Day gave the religious education address.

Iowa Yearly Meeting is to me, personally, a genuine "Home, Sweet Home," because I lived for four years within its limits, and have since made a number of return trips for religious education activities.

To all of you of this great Quaker metropolis of the Middle West, who have shared your homes, your efforts and your prayers, my parting word is: May God bless you, everyone.

M. MARIE CASSELL.

PROGRESS AT GLENLEIGH

Apparently the boys under the care of Paul and Margaret Michener at Glenleigh are learning the deeper meaning of Christmas. The report comes to us that the first Christmas in which they earned money to buy gifts they spent it for themselves. The second Christmas they did much better and had a very pleasant time together in the exchange of gifts ranging from three-cent balloons to twenty-five-cent knives. In all of this they kindly remembered Paul and Margaret Michener. The gift which pleased Paul Michener the most was a letter written to him by five of the boys. It read as follows:

"We appreciate your help and your kindness toward us for these three years. We thank you for lending us your tools and giving us lumber to make things in order that we might be happy and learning to make things. How we are glad to give you something this Christmas to show our appreciation. When anything goes wrong and we don't know if we are right we will feel free to come to you and get it settled. We are going to try to be better boys the coming year, and we hope to succeed. If we are going wrong we would like for you to correct us. We are your obedient boys, Carl, Harry, Jerajh, Nattie, Henry."

Paul Michener reports progress in the new work shop in the following communication: "Since the new work shop was built in October it has turned out two arch trellises for the flower garden, two bulletin boards for the church, one to hold the regular church notices and the other for the 'Wayside Pulpit' poster; one ten-foot church seat and several bee hives. While Patrick, one of our former pupils, was at home during vacation we made a cedar and mahogany table for mother's room, also a washstand. Patrick has been learning the trade of cabinet making for the past eighteen months and is getting quite good at it. He has long ago passed my knowledge of cabinet work and we do not attempt to make furniture except when he is here. The shop in Kingston, where he is learning his trade, makes some of the most beautiful mahogany furniture I have ever seen."

WHEN IN WASHINGTON

Transient boarders desired in a refined home. Rates reasonable. Mrs. W. A. Wilson, 717 Webster St., N. W., Washington, D. C. Phone Columbia 7870-W.

POLITICAL SITUATION IN CUBA

As to the political situation in Cuba, at present all seems quiet. However, the present government is behind many months in the payment of public employees. Because of the difficulty of marketing sugar, the harvest will be small this year and many mills will not grind at all. Since the majority of the Cubans depend upon the cane harvest for their livelihood it is easily seen that such a reduction of sugar manufacturing is going to cause increased suffering. In the face of all the opposition, the head of the present regime has declared again his intention to remain in office until 1935. As many university students have declared they will not return until the present regime is overthrown, this may mean that higher education in Cuba will be sacrificed for a few years more.

This bears directly on our school for many of the older students are remaining out on strike as they wish to support the university students in their opposition. The effect of this is seen in the fact that three of the graduates of our school are looking forward to going to the States for study, to Guilford, Whittier, and Earlham. Underneath the seeming present tranquility, plenty of fire is smoldering and we can't foretell what may happen at any time. We hope and pray that it may be settled without resorting to violence and the Cuban Friends are trying to bear the testimony of Peace. We are proud of the stand taken by several of our young men during the recent revolutionary activities in refusing to take part and we are sure they will stand firmly for their principles in the future as well.

A fine temperance contest has just been held in our church. It was planned by the Christian Endeavor Society and eight contestants took part. The church was crowded and gave a fine opportunity to present some of the valuable lessons so greatly needed if Cuba is to overcome some of her handicaps. All eight are members of our Sunday school of the Christian Endeavor Societies. The usual W. C. T. U. silver medal was given the winner. Three graduates of the University of Havana acted as judges. One of them is a prominent lawyer in Holguin and, in presenting the medal, he spoke in favor of the movement against the use of alcoholic beverages. In the audience we noticed two young men who are students in our school, one the son of a leading liquor distributor for this district and the other the son of Holguin's representative to Congress. So through the younger generation there may be some hope for ridding Cuba of some of the evils caused by the traffic in alcohol.

Holguin, Cuba. RUTH T. VOTAW.

WITH CHICAGO FRIENDS

Several members of Chicago Monthly Meeting attended the International Goodwill Congress of the World Alliance for International Friendship through the Churches. An All-Friends Meeting was held at the Meetinghouse on Indiana Avenue, when dinner was served to about one hundred Friends, with Rufus Jones and Ray Newton as guests of honor. The Peace Committee sponsored a local "Prince of Peace Declamation Contest," when Ralph Deadman won first place and represented Friends in the Cook County contest, where he won second place.

Gren O. Pierrell gave the morning message on Suburban Sunday, in January. In the afternoon an address was given by Myrtle Carpenter, chairman of the Welfare and Education Division of the Woman's Department of the Chicago Church Federation.

Ray Newton has been a welcome visitor at meetings for worship on two Sundays this winter. Clarence E. Pickett was also present one Sunday. The Young Friends discussion group has continued to meet on alternate Sunday evenings usually with good attendance.

The Missionary Society has met at the homes of Bertha Andrews and of Mrs. John Vail, with a large attendance on both occasions. The Mission Study class which meets on Monthly Meeting nights just after supper at the church is completing a course of studies based upon Boeckel's "The Turn Toward Peace."

The Ladies' Aid is conducting a series of Clothing Exchanges and Rummage Sales at its regular meetings on the first and third Wednesdays of each month. These sales have been of value to Friends in these times of depression as well as being of great value to the immediate community of colored people.

During the Christmas holidays the Woodcraft girls gave a Christmas party in honor of the young people of the Meeting who were home from school: Dorothy Matchett and James Beal, from Westtown School; Grace Coppock, from Earlham College; and Milton Andrews, Edith Deadman, Harold Deadman and Muriel Lynk, from Penn College.

January saw its share of social events, among which were surprise parties given in honor of Leslie Frazer and Parker Comfort and a "kid party" given by the adult ladies' Sunday school class to the men's class. The latter party included a "box supper" which was enjoyed by all.

On January 10, Earlhamites and friends of Earlham were entertained at a tea given by Dr. William E. and Eunice Cary in honor of President William Dennis of Earlham College. President Dennis spoke to about seventy-five persons concerning the affairs of the College.

Cornell Hewson and Henry Tatnall

George School

Twenty-five Miles Northeast of Philadelphia

Committee of Management appointed by Philadelphia Yearly Meeting of the General Conference

BOARDING CAPACITY: 160 BOYS, 156 GIRLS

All Friends' children are eligible for scholarships, if circumstances warrant, to help meet tuition rate which is fixed to cover bare minimum cost of operation.

GEORGE A. WALTON, *Principal* WILLIAM EVES, 3rd, *Dean*

E. CONSTANCE ALLEN, *Dean*

Box 351, George School, Pennsylvania

Brown, guest speakers at informal meetings held in January at the library room of John Woolman Hall, told about the child-feeding work of Friends in coal mine areas and of the problems involved in rehabilitation of the unemployed miners.

THE BIG PARADE

Along the alley, down the street,
Gaunt, shabby men on weary feet
Wait patiently in line for bread,
A bowl of soup, perhaps, a bed.
These crippled, old, and strong young chaps,

All seem like mummers, or perhaps,
A big parade.

They shuffle forward two by two,
Poor homeless creatures in a queue:
The fool, the knave, the drunken sot,
The aimless soul whom God forgot . . .
Forlorn, forsaken, all hope past
They fight a while, but join at last
The big parade.

How many hungry souls want bread?
How many lack the crudest bed?
How many hunt for work and find
That failure stalks them close behind?
For every night there struts again,
In wind or snow or bitter rain,
The big parade.

The big parade is not like those
Of circuses and pony shows.
Each part is always just the same
As every other. Fear and shame
And poverty walk with despair,
And no one stops to turn and stare
At this parade.

Time after time, at close of day,
It winds its grewsome, ugly way
Along some obscure city street;
And as they march, those shuffling feet
Beat out the millions' crying need—
Scrape out the nation's social creed—
The big parade!

LOUISE A. STINETORF.
Philadelphia, Pa.

We needs must love the highest when
we see it.

WITH VIRGINIA FRIENDS

On January 15, Friends of Hampton (that is the small group of Friends and friends of Friends who have been meeting together at the Institute) were fortunate in having as guests Elton Trueblood and Margaret Carey of Baltimore, and Florence Brown of Washington. A gathering of some twenty persons met that evening in the home of Raymond and Cecilia Jenkins, and Elton Trueblood told of other such groups and of the hope that lies in them because of the contacts that they can make. It was felt that Hampton Friends should make their meeting an interracial group where white and colored could find a common basis in spiritual and social matters.

The visiting Friends went on to attend Quarterly Meeting at Bethel and eight Hampton Friends joined them there on First Day. Bethel is a picturesque country meetinghouse, in the edge of the woods, some fifty miles southwest of Norfolk. The Quarterly Meeting includes four rural Meetings and the one at Richmond (Virginia). Although these Friends have a pastor, their meeting that morning was held on a basis of silence and there was much acceptable speaking and a spontaneous song by an Armenian, pastor of the local Presbyterian Church.

We were entertained at dinner in a very attractive annex and the Raifords, Whites and other Friends were most cordial and were anxious to hear about Hampton. In the afternoon some of us had the unexpected honor of speaking to the Meeting on the subject of the Institute. We told of the work of the Institute and what it is trying to do, and something of the history and ambitions of Hampton Friends. There were many questions asked and there was some discussion of the race problem. We had a very enjoyable time and feel that such contacts are very helpful.

We hope to have the pleasure of entertaining our Virginia neighbors at Hampton before long, and will be more than glad to receive any other Friends who are interested.

HENRY W. RIDGWAY.

QUAKERDOM • AT • LARGE

Elizabeth E. Haviland is now en route home from Africa for her well-earned furlough. She expects to arrive about the first of March and friends may get in touch with her at Brookville, Md.

* * * *

Rufus M. Jones and his party expected to arrive in Hong Kong, February 8. A letter from Honolulu states that although the trip from San Francisco had at first been rather rough, the latter part had been very pleasant.

* * * *

Dr. Khalil Totah, Principal of the Friends Boys' School at Ram Allah, gave an illustrated talk on Palestine to the students at Haverford College during a recent visit under the auspices of Haverford's Christian Union.

* * * *

After having been in professional educational work with the Methodist Church in California since 1925, first in Pasadena then in Stockholm, W. Carleton Wood of Los Angeles has re-established his status as a Friends minister, his membership being in Batavia Monthly Meeting, Batavia, New York.

* * * *

It is interesting to know that two American Friends—there were perhaps others—participated in the impressive presentation of the disarmament petitions before the Disarmament Conference at Geneva on February 6. William I. Hull and his wife, Hannah Clothier Hull, represented respectively the Pennsylvania Committee on Total Disarmament and the American branch of the Women's International League for Peace and Freedom.

* * * *

Six new members (very new) in five weeks for the Palestine field is the recent achievement of our Friends of Ram Allah. A new baby has arrived in each of the following homes during that time: of Principal Khalil and Eva Rae Totah; of James and Phyllis Sutton; of two native teachers, Mr. Tabri and Mr. Kharui; of Mr. Kattour, the mechanic; and in the home of the gardener. Can this be a concerted program on the part of our Ram Allah Friends to withstand the Zionist Movement?

* * * *

It will be of interest to many American Friends to know that Dorothy Cadbury, elder daughter of Barrow and Geraldine Cadbury, who attended the sessions of the Five Years Meeting in 1922 in company with her parents, has been made President of the National Sunday School Union of England. To this work she has long given herself freely. It was our privilege to spend a Sunday in the Cad-

bury home at Birmingham in the summer of 1930, when we noted with appreciation the great amount of time and effort she devoted to the work.

* * * *

According to the *London Friend*, three small American Friends on a visit to England were invited to take part in a pageant of world friendship. "I'm going as a Chinese," said the eldest. "I'm going to be an Indian," said the second. "And is the United States going to be represented?" asked the mother. "Yes," piped up the youngest, "I'm going as a little Negro!" Several of our readers will require but one guess to identify these race-unconscious youngsters from our shores.

* * * *

J. Claude Clark, a boyhood member of the Newberg, Oregon, Friends Meeting, was a welcome visitor at the Central Offices one day last week. He has long been connected with the International Y. M. C. A. and is now located at the New York City office from which he directs the establishment of friendly contacts between young men of different countries. Last summer he arranged for the distribution of several hundred young men from abroad among the Y. M. C. A. camps of this country, and next summer he plans to take a like number of young Americans abroad for similar association. For several years Claude Clark was engaged in secretarial work in China, with residence at Shanghai, and is naturally following the Chino-Japanese hostilities with keen interest and great concern.

NEWS OF OUR MEETINGS

After seven years of service in Nebraska Yearly Meeting, De Ella L. Newlin is expecting to retire from the work at Bethel Meeting near Grant, Nebraska, next month and to return soon after to Indiana or Ohio. She will then be open to opportunities for service, preferably but not necessarily in the direct work of the church.

* * * *

The regular monthly meeting of the Religious Society of Friends of Cincinnati, Ohio, was held Friday, February 5. A very enjoyable supper was furnished and served by the young people, after which a talk was given by Chalmers Hadley, Librarian of the Cincinnati Public Library, on the early life and character of Friends. The business meeting followed, which showed the membership increasing and the meeting progressing very satisfactorily. Helen Mae Bruns was welcomed into membership. The men folks of the meeting have been divided

into two groups, one to furnish and serve supper for the next Monthly Meeting, March 4, and the other group on April 1. Good natured rivalry exists between these two groups and the meeting hopes to profit with good eats on both occasions.

* * * *

In the Bible schools of one of the Quarterly Meetings of New England Yearly Meeting, it is planned to have contests on the subject of Temperance and Prohibition. Fifty questions have been prepared for children from ten to eighteen years of age. Anyone interested in work of this kind may obtain a copy of these questions by addressing A. Edward Kelsey, Amesbury, Mass.

* * * *

The Friends Church at Newport, Indiana, held a two weeks' revival effort, closing February 7, with some very encouraging results. The week of prayer had been observed preceding the meetings and the church entered wholeheartedly with the pastor, Burnie Cook, into the work. The church was revived and eighteen publicly accepted Christ as Savior, some of them in the 'teen age and one was past seventy-one years. Ten of them have made request for membership.

* * * *

The joint Mid-Winter Conference of Baltimore Young Friends was held February 6 and 7 under auspicious circumstances. The Conference was a joint affair in every way, part of the sessions being held at Park Avenue and part at Homewood. The Conference was an attempt on the part of Young Friends to deal seriously with the relationship between the religious life and the present economic crisis. Douglas V. Steere of Haverford College, not only addressed a session of the Conference, but was happily present at the meeting for worship Sunday morning, February 7.

* * * *

Arthur Santmier of North Ferrisburg, Vermont, came to Woonsocket, Rhode Island, the first of January as pastor of Smithfield Monthly Meeting and with his family occupies the minister's residence at 126 Smithfield Road. The Young Friends Discussion Group is studying Kirby Page's book on "National Defense" in their Sunday evening meetings and Arthur Santmier follows with talks on music, the religious attitude toward prohibition, national affairs and community needs. One evening he plans to give an illustrated talk on the American Indians, as he learned to know them in Oklahoma and other places in missionary work among them.

CITRUS HEIGHTS FRIENDS

The Citrus Heights Friends Church near Roseville, California, had a very successful revival this winter with Robert Shattuck as evangelist and Evelyn Shattuck as song evangelist. These young people came from Oregon and were much loved and appreciated by our people.

A series of missionary messages and presentations were given during the month of January. Alta Jewell Green of Sacramento, known to many of the readers of THE AMERICAN FRIEND, gave a very interesting and inspiring address on "Other Friends Fields," one of the evenings. On another evening, a "Radio Broadcast with Television" was presented in the interests of the Central American work. The other messages of the month were given by the pastor, Blaine G. Bronner.

One of the features of Christian Endeavor Week was in the form of a Church Night Supper with Endeavorers from our four societies participating. Following several talks, the pastor brought an illustrated message. Our Intermediates won the Silver Cup at the last County Rally.

Frank Dell's films, "Bible Studies in the Meaning of Christian Personality," are being used in connection with the mid-week meetings, which are well attended.

OBSERVE GOLDEN WEDDING

Golden wedding bells peal out their gladness for two members of Up River Friends Meeting in Belvidere, North Carolina. Joshua Calvin and Delphina Winslow greeted in their home from two to four Sunday afternoon, January 24, 1932, one hundred and six relatives from Portsmouth, Va., Norfolk and Elizabeth City, N. C., Hertford, Belvidere and other nearby places. In the group were present two daughters and three sons. On account of distance, two sons were absent. A sister and five brothers of the "bride," and three sisters and one brother of the "groom" were present. A sister living in Texas and a brother in Elizabeth City, N. C., could not be present.

These Friends have spent their golden years in the Up River community and have been leaders in the Christian activities of the meeting and Bible school. Words of appreciation were spoke for their Christian influence in the home and their splendid lives in the community. A niece, Eunice Winslow, had charge of the program which consisted of a Welcome by Mary White Winslow; Scripture reading of Psalm 91 by Elizabeth E. White and a poem of her composition; a duet, "Silver Threads Among the Gold," by Delia R. and Sara Maie Winslow; an original poem, "Fifty Golden Years," by Lelia Jolliffe Winslow; a reading "Fifty Years Ago," by Ida Winslow; a duet,

EASTER PLAYS AND
PROGRAM MATERIAL

He Is the Son of God by Linwood Taft.....35 cents

A play for Holy Week, showing the effect of the personality and deeds of Jesus upon a blind Jewish woman of orthodox training. Four acts, six principal characters, with suggestions given for costumes and stage setting.

The Last Beatitude by Emily Parker.....35 cents

Written particularly for young people, this play effectively brings the Easter message. The friends of Jesus discuss His work and Thomas passes through his time of doubt and suffering.

Pilgrims of the Way by Dorothy Clarke Wilson.....35 cents

A dramatic portrayal of events during the early period of Christianity. Saul of Tarsus is shown first as a lover of the law and leader of the forces persecuting the early Christians. Later his life is changed through his acceptance of the Christ. Barnabas, John Mark, Mary his mother, and Rhoda, a servant, are the other characters in the play. Simple setting. Time, 40 minutes.

The Resurrection of Peter by Inez Funk Clinton.....25 cents

A short play with suggestions for a complete service. Simple setting, 10 characters.

He Lives by Gertrude Rockwell Gowdey.....35 cents

The theme of this Easter play centers about the life of the rich young ruler and presents a possible sequel to the single recorded incident. 10 characters, time 30 minutes.

The Paramount Easter Book No. 4.....25 cents

Miscellaneous Easter material, including songs, playlets, exercises, recitations, etc.

For other suggestions for worship services, we refer you to the February issue of the INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION.

FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street Richmond, Indiana

"The Old Grey Bonnet," by Susan J. and Eunice Winslow; an original poem, "My Brother's Marriage Fifty Years Ago," written by Ida Winslow, sister of the "groom," emphasizing in a pleasing way her viewpoint of the marriage as a child; and Bertha V. Smith made interesting remarks on the occasion.

There were presentations of gifts by relatives, and a prettily decorated wedding cake was a feature also. Delicious refreshments of candy and cake were served.

BIRTHS

MISER—To Robert S. and Lucile Sudler Miser, Baltimore, Maryland, January 15, 1932, a daughter, Jean.

SUTTON—To James and Phyllis Sutton, Ram Allah, Jerusalem, January 24, 1932, a daughter, Roselyn Frances.

DEATHS

COCHRAN—At his home near Keystone, Indiana, February 2, 1932, Ezra H. Cochran, aged eighty years. Born at Monongah, West Virginia, the son of John and Louisa Tearly Cochran, he was married in 1874 to Elizabeth May Fleming and

to them were born eight children, of whom four survive their parents: Edgar D., of Keystone; Mrs. E. R. Burnett and Mrs. E. R. Russell of Chicago; and Mrs. Eta Booher of Cincinnati, Ohio. He came to Indiana in 1881 and joined the Keystone Friends Church when it was organized nearly forty years ago. He will be greatly missed in the church and community.

GAUSE—At his home near Washougal, Wash., January 31, 1932, Samuel F. Gause, son of Eli and Martha Harold Gause, in his 77th year. Born in Jasper County, Iowa, he moved with his parents to Indiana and in 1877 was married to Amanda Hastings of Charlottesville, who passed from this life just nineteen days before him, they having lived together nearly fifty-five years. In 1888 they moved to Oregon and were members of the Friends Church at Newberg. Since 1917 they have lived at Washougal and attended the Congregational Church until overtaken by ill health two years ago. Since then the services over the radio have been a source of helpfulness to him.

LEE—At her home in Baltimore, Maryland, January 26, 1932, Hannah A. Tyson Lee, a birthright member of Friends, in her seventy-sixth year. A lifelong attendant of Friends Meeting, her radiant spirit was a help to all. Funeral service

WESTTOWN SCHOOL

Founded 1799

A co-educational country boarding school
maintained by Philadelphia Yearly Meeting

For catalog and information address

JAMES F. WALKER, Principal
WESTTOWN, PA.

in Homewood meetinghouse was attended by a large number of her lifelong admirers. Interment in Friends cemetery.

VAN HOOK—Suddenly at Ball's Teachers' College, Muncie, Indiana, where he was employed, February 5, 1932, Estel Van Hook, in his fifty-first year. Born in Kentucky, the son of L. R. and Nancy Van Hook, he was a member of the Friends Church at Anderson, Indiana, where he was a trustee and a member of the finance committee, and has a large circle of friends. He leaves a wife, Mabel, who is a member of the Board of Religious Education in Indiana Yearly Meeting; two daughters, Clarissa, a teacher at Veedersburg, Indiana, and Irma, who teaches at Anderson; and a son, Chester, a senior in Anderson high school.

WAY—At her home in Fishertown, Pa., December 5, 1931, after an illness of four weeks, Sarah Way, in her 70th year. She was a member of the Orthodox Friends Meeting. The husband, William Way survives her, also two children, Sewell Way and Roberta Way Crissman, and nine grandchildren, all of Fishertown. Funeral services were conducted by Minnie Bassett.

WAY—At his home in Fishertown, Pa., January 10, 1932, Webster Way, a retired carpenter, in his 76th year. He was united in marriage with Jennie E. Miller, of Fishertown, in 1883, who survives him, and also one son, Charles Miller Way, of

Altoona, Pa., and one granddaughter, Coletta Jane Way. He was a quiet and consistent member of the Orthodox Friends Meeting forty-six years. He will be greatly missed in the Meeting and in the community. Funeral services, conducted by Minnie Bassett, were held in the meetinghouse in Fishertown, which he built nearly forty-nine years ago.

NOTICE

A Friends meeting is held every Sunday afternoon at 3:30 on the 15th floor of the tower of the Riverside Church, Riverside Drive and 122nd Street, New York City. Friends visiting New York or others interested in the Friends are cordially invited to attend this meeting.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4411-15 Indiana Ave. Take Indiana Ave. Surface Car, or South Side Elevated to 43rd St. Bible School, 9:45; Worship, 11:00 a. m. Second Sunday each month is Suburban Day, with luncheon served at 12:30 and Discussion Group meeting at 1:30. Leslie Frazer, Minister, 1149 E. 61st St., Telephone Fairfax 3193, to whom names and addresses of Friends coming to Chicago should be sent.

CHICAGO, ILLINOIS

57th Street Meeting, John Woolman Hall, 1174 East 57th Street. Meeting for worship, 10:45 a. m. Religious Forum 11:30 a. m. Take surface car to 55th Street and Woodlawn Avenue, then walk two blocks South. Send names and addresses of Friends coming to Chicago to Garfield V. Cox, Clerk, 1332 East 56th Street.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address, 2854 Winslow Street, Cincinnati, Ohio. Visitors welcome.

DENVER, COLORADO

Friends Church, West 41st Avenue and Shoshone Street. Worship 11:00 A. M., Bible School 9:45

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A. M., Christian Endeavor 6:30 P. M. Arthur Kellogg, Pastor.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmont car to Linwood Ave. Bible School, 10:00 a. m.; Meetings for Worship, 11:00 a. m. Christian Endeavor, 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spittler, Minister, 12734 Kentucky Ave., Detroit, Phone Fairmount 1360W.

LOS ANGELES, CALIFORNIA

Friends Meeting, 950 W. 17th Street, corner of Toberman, Sabbath Meeting for Worship, 11:00 a. m.; Bible School, 9:45 a. m. Ernest Lamb, Minister.

MIAMI, FLORIDA.

The Miami Friends Meeting has a cordial welcome for those attending its meetings for worship First-day morning, 10:45. 2nd floor of the Professional Building, 226 N. E. 2nd Avenue.

PASADENA, CALIFORNIA

First Friends Church, Corner Raymond Ave. and Villa Street. Bible School, 9:30 a. m.; Worship, 11:00 a. m. and 7:30 p. m.; C. E., 6:30 p. m. Prayer Meeting, Wednesday, 7:30 p. m. Brotherhood Dinner Programs second Tuesday each month at 6:30 p. m., September to June. Pastor, Edwin McGrew, 505 N. Raymond Ave., Phone Terrace 6369. A cordial welcome awaits you.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends (Orthodox). Member of Five Years Meeting. Corner 13th and Irving Streets, N. W. Meeting for Worship, 11:00 a. m.; Bible School, 9:45 a. m.; C. E., 6:30 p. m.; Prayer Meeting, Thursday, 7:45 p. m. Chas. S. Easterling, Clerk, 1223 Euclid Street, N. W., Washington, D. C. All welcome.

WASHINGTON, D. C.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

MONEY FOR YOU

Look in that old trunk up in the garret and send me all the old envelopes up to 1880. Do not remove the stamps from the envelopes. *You keep the letters.* I will pay highest prices. Geo. H. Hakes, 290 Broadway, New York, N. Y.

FOR THESE HARD TIMES—A NEW RELIGIOUS NOVEL

The Macmillan Company, of New York City, issues the first novel based on modern Biblical scholarship. Unique. Historically accurate. Commended by religious leaders such as Bishop F. J. McConnell, Rev. Dr. S. Parks Cadman, and Prof. Shailer Mathews. Plot cast in a highly dramatic period, when struggle for social justice and international peace gave motivating force for evolution of monotheism. Shows Bible as a literature developing in hard times. "By the Waters of Babylon, A Story of Ancient Israel," by Louis Wallis. All booksellers, or the Macmillan Company, New York City, \$2.00.

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